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GREAT CATHOLIC CONGRESS

Important Gathering of Prelates, Priests and Laymen at America's First Catholic Missionary Congress — Chicago Proposes to Extend a Cordial Welcome to Delegates and Visitors.

THE FIRST STEP.

The Missionary Congress, to be held in Chicago from November 15th to 18th, is the first Catholic assembly of its kind in the history of the country. It will be the occasion of bringing together a very large number of prelates, in fact it will be the largest gathering of bishops and archbishops since the Third Plenary Council of Baltimore. In addition there will be hundreds of priests, and several thousand prominent laymen from every corner of the United States. This occasion will certainly mark the beginning of a new era in the work of the Church in this country. It will give an impetus to missionary endeavor, which will be far-reaching in its effects.

MAKING HISTORY.

It was His Grace Archbishop Quigley, who, long ago, suggested this idea of a Missionary Congress. He has for many years held to the view that our people need to be aroused to a higher sense of duty, as far as missions are concerned. Like many others, he has felt that the missionary spirit, especially among Catholic laymen, has been permitted to lie dormant. He cherishes the hope that the forthcoming Congress will arouse priests and people to an appreciation of the opportunities which lie at their doors. The Extension Society, providentially, furnished him with the machinery necessary to carry out his idea. The task imposed upon the society has not been, by any means, a light one. It has been considerably lightened, however, by the cheerful co-operation of the leading priests and laymen of the city of Chicago, but, above all, by the counsel and encouragement of His Grace the Archbishop.

The program for the opening day, Sunday, November 15, is as follows:

10:30 a. m. Solemn Procession of Prelates from the Cathedral College to Holy Name Cathedral.

11:00 a. m. Solemn Pontifical Mass in Holy Name Cathedral. Celebrant: Most Reverend Diomedes Falconio, D.D., Archbishop of Larissa, Apostolic Delegate from His Holiness, Pope Pius X., to the United States. Preacher: Most Reverend Jas. H. Blenk, D.D., Archbishop of New Orleans. Master of Ceremonies: Rev. Dennis M. Dunne, D.D., Officers of the Mass, to be selected from the heads of American Missionary organizations.

1:30 p. m. Luncheon given by the Most Reverend Archbishop of Chicago to the visiting Prelates and their hosts in Chicago.

7:30 p. m. Pontifical Vespers in all the principal churches of Chicago, the visiting Prelates officiating. Sermons on "The Missionary Spirit" by prominent preachers of the United States and Canada.

Special.—In the cathedral, Pontifical Vespers, under the auspices of the Catholic Church Extension society of Canada. Sermon by the Most Reverend Fergus Patrick McEvay, D.D., Archbishop of Toronto. Deacon: Rev. A. E. Burke, D.D., LL. D., President of the Canadian society. Sub-Deacon: Rev. F. Kidd. Celebrant, not yet decided.

Monday, Tuesday and Wednesday will be devoted to the Congress proper. Papers bearing upon every phase of mission activity will be read and afterward discussed. The delegates will be encouraged to give free expression to their views in the hope that practical results will flow from intelligent and serious discussion of these papers. As almost thirty nationalities will be represented on the floor of the Congress, it will partake to a large extent of the Catholicity of the Church. The parish has been recognized as the unit, and two delegates have been chosen from each of the fifteen thousand parishes of the country. Besides these, there will be delegates-at-large from the various Catholic societies, thus making it in a certain sense the most representative gathering of clergy and laity ever gathered for any purpose.

CARING FOR THE DELEGATES.

Automobiles will be placed at the disposal of all visiting prelates. Provision will be made, as far as possible, for all visiting priests, and particularly for those selected to preach in the various churches.

The leading citizens of Chicago, irrespective of religion, have been kind enough to place their automobiles at the disposal of the transportation committee. The visiting prelates and priests will thus be able to see Chicago and its institutions without very much personal inconvenience.

Chicago has a reputation for doing nothing by halves when there is a question of entertaining its guests. Those in charge of arrangements for the forthcoming Congress will endeavor to see to it that this reputation for hospitality be sustained.

Provision is being made, at the same time, for the entertainment of the lay delegates. They will be given an opportunity to see something of Chicago and its institutions. Everything possible will be done to make their stay in the city as pleasant and as profitable as possible.

Archbishop's Residence, Chicago, October 23, 1908.

On behalf of the clergy and laity of Chicago, in the name of the board of governors of the Catholic Church Extension society, we herewith extend a cordial invitation to the delegates appointed to

the Congress about to be held in our city, as well as to our Catholic brethren in general.

We are strong in the belief that this Congress marks the beginning of a new epoch, as far as missionary endeavor in this country is concerned. Our people must sooner or later be educated up to the duty of supporting home and foreign missions.

The purpose of the Congress is to set forth in a clear light the mission needs, and to discuss ways and means whereby these needs may be met.

America leads the world in many things, and the Church in America ought to lead the Catholic world in the support of every missionary undertaking. Impressed as we are with the importance of this Congress, we most cordially and earnestly invite you to share in its deliberations.

Yours faithfully in the Lord,

JAMES EDWARD QUIGLEY,

Archbishop.

PAPERS AND THEMES.

The papers to be read at the coming Catholic Missionary Congress are of peculiar interest at this stage in the life of the American Church. One of the most important topics for discussion will be the question of colonization and the good that may be done through systematic work along that line. The colonization question is no new subject in the American Church. Years ago it was taken up with vigor and very much actual good resulted. It is unfortunate that, in some places, Catholic colonies failed. The reason for failure, however, could scarcely be traced to the idea itself, but rather to the fact that we were not properly prepared for the hardships which necessarily would be imposed. It looked hard for men accustomed to hills and valleys to go out and make a prairie blossom. Many were discouraged, and the idea got abroad from those who left that the colonies were unsuccessful. This impression was frequently misleading. Individuals were unsuccessful because they gave up the struggle, and those who remained in the flourishing Catholic colonies in Minnesota and Nebraska are today happy and prosperous families.

There is no reason why a great deal cannot be done for Catholic colonization. The discussion is not expected to bring about the idea that the Church Extension society should purchase great tracts of land and sell them, but rather that the society may become a clearing house where settlers can be directed to colonies established by regular land companies, which have churches, pastoral residences and schools, either built or in the course of construction. This in itself will be an interesting topic for discussion. Many bishops have already informed the Congress that they believe that nothing will produce such satisfactory results to the Church as a well-organized colonization bureau.

It is not remarkable that the most interested in the discussion of colonies are the Polish clergy, who already see the necessity of settling the overflow from the cities in districts where their religion may be safeguarded.

THE RACE QUESTION.

Several priests from the South, notably from Texas, have been urging the Congress to take up seriously a discussion of the negro situation. They point out that the negro is quite industrious and an entirely inoffensive citizen when brought under the restraining influence of the Catholic religion. They show that we have a positive debt toward him. He is here not of his own free will, but at the will of the whites. We brought the negro question on ourselves. Priests who have worked among negroes are very sanguine over the success of well-directed missionary effort. Perhaps these priests have the best right to speak, for they have had experience to back their judgment. Recently there has been established in the United States a bureau of Catholic work among negroes, and it is expected that the paper on the negro missions which will be read by the director-general, Rev. John E. Burke, of New York, will be one of the most interesting papers read, and call forth fruitful and practical discussion.

The Indian work has long been before us. It is not generally known how extensive are Catholic Indian missions. Contract schools, having been thrown upon the Church, give us problems which we have not faced as courageously as is necessary. The director of the Indian bureau, Father Ketcham, of Washington, is coming to the Congress to start with his paper a proper discussion on the Indian needs.

FATHER ELLIOTT'S WORK.

One of the great missionary movements of the day is that of the Catholic Missionary Union, whose headquarters are at Washington, and whose active leader is the Very Rev. A. P. Doyle. The real founder of the Catholic Missionary Union is Venerable Father Elliott, though he himself gives credit for the idea to Father Hecker, who also founded the Paulist Community. Father Doyle will read a paper on the work of the Missionary Union, and will give facts and figures to show what has been accomplished since the organization in the way of conversions. The definite object of the Missionary Union is the preaching of Catholic truth to non-Catholics, and much has already been done.

IN THE FIELD AFAR.

There is no subject to be discussed at the Congress of greater interest than that bearing on foreign missions, and Monsignor Freri and Father Williams, the former the director-general for the United States of the Society for the Propagation of the Faith, and the latter the director-general of the Society of the Holy Childhood for the Redemption of the Children of Indians. It has been urged too often that the Church in America should not interest itself in foreign missions, as it has been a sort of foreign mission. That excuse can scarcely be urged any longer, since the United States and Canada are no longer missionary countries. A short time ago Bishop Kennihoss, of China, made



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Chairman of the Board of Governors of the
Catholic Church Extension Society.

REV. FRANCIS C. KELLEY, D.D., LL.D.,
President and Founder of the Catholic
Church Extension Society.

MOST REV. WM. H. O'CONNELL,
Member of the Board of Governors.

REV. ALFRED E. BURKE, D.D.,
President of the Canadian Church
Extension Society.

MOST REV. JAMES H. BLUNK,
Member of the Board of Governors.

HON. SIR CHARLES FITZPATRICK,
Chief Justice of Canada.

a visit to the United States. Wherever he went, he told of the great need of American missionaries in China and Japan. We ourselves, remember a visit paid by the Bishop from Japan to the office of the Church Extension society. He urged upon the society the importance of establishing American missionaries in his diocese. It appears that, both in Japan and China, there is a set conviction among the people that the highest type of civilization is to be found in the United States, and that England comes next. The Protestant sects have invaded both the Chinese and Japanese fields even to establishing of societies and colleges of no little merit. Catholic missionary enterprise in both countries has been entirely in the hands of the French and Germans. They have been phenomenally successful, but both the French and German missionaries point out to us that more success could be gained if American priests would take an interest—even to going themselves into the field. There is no reason why a foreign missionary college should not be established in the United States. It would not be difficult to gain subjects for the work. Wherever the Church is vigorous, vocations will be found, not only for home, but for abroad, and one of the great fruits of this Congress should be a move in the direction of a foreign missionary college. This is not such a wild dream. What other countries have done, America can do. We understand that there are only two Americans in foreign mission work outside of the colonies of the United States, and we are informed that both of these priests were born in Canada, so that we have not even a full claim on them.

SPREADING THE LIGHT.

A paper which will arouse extreme interest will be that of Dr. McGinnis, of Brooklyn. Dr. McGinnis is the founder and president of the International Catholic Truth society, whose headquarters are located in Brooklyn, New York, and whose honorary president is the Bishop of that See. The work of the truth society, under Dr. McGinnis, has been remarkable. He has gathered around him a splendid corps of men interested in refuting misleading statements and calumnies against the Catholic Church. So successful has the society been that it has reached out in new directions. Catholic papers are being mailed in great numbers to families living, one might say, on the outskirts of civilization, as well as many who live in the cities, but do not subscribe for Catholic periodicals. The international character of this truth society is shown by the fact that its officers have easily been able to trace misleading statements to any part of the world. The work for distributing printed matter needs further development. It is expected that the paper of Dr. McGinnis will also arouse a new interest in the work of other Catholic truth societies and in this way greatly encourage them.

HELP FOR AFFLICTED.

There are thousands of deaf mutes in the United States, and perhaps those of them that are Catholics are the most neglected of all. Few cities are doing anything to help the Catholic deaf mutes, and yet these silent brethren maintain their own paper and do very much for themselves. We were glad to give time to consideration of the deaf mutes mentioned at the Catholic Congress, and we sincerely hope that Father F. Moeller's paper will arouse much interest. The paper on Church Extension is to be entrusted to Father Fallon, of the

Oblates. Father Fallon is a member of the board of governors of the society.

Church extension itself can well be called a missionary wonder. Its growth has been marvelous, but the very marvel of it is clearest proof that it came at an opportune time, and was destined to be the leader in the cause of missionary activity in the United States. Father Fallon's paper will tell of the growth of the organization and its possibilities. In line with him will come a paper by Mr. Fanning of Cleveland on the laymen's opportunity, showing that missionary activity gives to the laity splendid chance to share in the merit of the ministry. Also Father Flynn's paper on the Parish in Missions. The entire hope for the future must be in getting missionary work into the parishes which are now expending their energy of organization on societies, which do much good in their way, but yet it could be broadened into greater fields to the Church Universal. Father Flynn has successfully introduced missions into his own parish, and his paper will be well worth hearing.

Another paper in line with the church extension idea will be that of Mather Burrows on Catholicism in the Churchless Missions, giving practical plans, and the paper of Dr. Burke, president of the Canadian Church Extension society, on the Missionary Organ, which will be a discussion of the newspapers and magazines which bring the missionary ministry to the people.

CATHOLIC ADVERTISING.

Catholics who desire to contribute their full share to the success of Catholic journalism should patronize those business firms whose advertisements appear in their Catholic paper. And they should make it known that this is one of the considerations of their trading. It may be put down as a rule that the houses which do not advertise in your Catholic paper are unfriendly to it. Catholics as a rule are not aware of this fact, but it is true nevertheless. The business principle upon which these firms work is that they will get your trade anyway. They want your money, but they have no use or respect for your Catholic paper. And they openly say so, and they do not seem to care who knows it. Yet they would not have their names found in the Catholic paper coupled with the statement. That, they admit, would ruin their trade.

Why, then, should Catholics contribute to them financially? Why should Catholics allow themselves to be hoodwinked by people with such narrow business policy? Why should they submit to be treated as if they were a lot of boobies who know no better? If business men of this stripe have no respect for your religious papers, how can they have it for your religious opinions? But it is your money they want. They are afraid of opinions.

The fact that a firm does advertise in your Catholic paper is a guarantee that it considers your patronage worth the having. It is a guarantee that it believes you a desirable customer and is willing to patronize your paper to secure you. Such people are worthy of your patronage and you should always scan your paper to see who they are. If you have money to spend they are the people who should have the first call on it.—Church Progress.

CATHOLIC CHURCH IN UTAH

The Pueblo Revolt of 1680 — Slaughter of the Spaniards and Ruin of the Missions — Massacre of the Priests — Early Exploratory Parties Invariably Accompanied by Priests — Mention of Visit to Utah Lake.

Even among those who accepted the faith and received baptism there were some whose attachment to their old superstitions was welded to their admiration for the ceremonies of the new faith. There were others who covertly contended that when they had all accepted the religion of the padres, the Spaniards would enslave them and brand them as they did their horses. Then sometimes the morals of the Spanish colonists and soldiers were not above reproach, their examples did not square with their belief, and their treatment of the Indian was at times overbearing, contemptuous and harsh. Occasionally some bold and restless spirit, chafing under the discipline of the mission, or resenting the assumed superiority of the Spaniards, would break away and return to the old life. These perverts became mockers of the Christian religion, flippant critics of the priests, and irreconcilable enemies of the Spaniard.

In 1679, according to the report of Father Velez Escalante, written in 1778, one of these renegades was under cover in the pueblo of Taos, the furthest north of the New Mexican villages. He was known by the peculiar name of Pope and was a native of the mission of St. Juan, in whose church he was baptized when a child. The Spanish governor, Otermin, ordered his arrest for crimes done against colonial and pueblo laws, and especially for murders committed, when, with forty-six Teguans, he raided a section of the country during the Administration of Governor Trevino.

He must have been a man of large ability and skilled in Indian cunning and strategy. With a number of reckless and crafty companions he plotted a conspiracy which had for its object the destruction of the Christian missions, the burning of Santa Fe and the wiping out of the Spaniards. In his determination to tear up the Spanish tree, root and branch, he was supported by all the pueblos, the Piros alone holding aloof. The uprising was fixed for the morning of August 18th, but, learning that the Spaniards held the secret, Pope sprang the revolt eight days before the Spaniards were ready for him.

On the evening of the 10th of August, three hundred and eighteen men, women and children of Spanish blood were dead, butchered and mutilated by Taos, Ques, Picuries and tribes of the murderous Confederacy.

And what became of the priests? Eighteen of them were slaughtered with their countrymen, but with more atrocious devilry. Davis, in his "Conquest of New Mexico," tells us that at Acoma the bodies of three missionaries were thrown into a foul cave to the north of the pueblo; that at Zuni the corpses of three others were left to rot in a broiling sun; and that at the Moqui pueblos the two priests, Juan de Vallada and Jesus de Lombardi, were done to death with clubs.

"In this manner," he continues, "the priests stationed in different pueblos were killed, mostly by their own flocks, for whose spiritual and temporal good they had been laboring for years."

The Spaniards put up a brave defense at Santa Fe when Pope attacked the city with three thousand of his fighters. Against them the governor, Otermin, could only throw one hundred and fifty men. The Indians captured the town, driving the Spaniards into the governor's quarters and patio. The besieged running short of water and provisions, and foreseeing they must perish as rats in a trap, formed the heroic resolve of dying like men in an open fight. The governor and the three priests who were sharing their fate approved of the "for-lorn hope."

Early on the morning of the 30th of August the half-famished but desperate Spaniards received communion, for they believed their last hour had struck. Then the gate of the governor's quarters was swung open and Otermin, at the head of his hundred fighters, shouting the Castilian battle cry, "Santiago, y a ellos—St. James and at them!" rushed upon the foe.

The unexpected attack and the impetuous onslaught of the Spaniards stampeded the Indians. In their flight they lost more than three hundred of their warriors, and abandoned the horses and

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